

- 1: Mallery, Thomas F. The Bella Coola Indians. Vol. I. Toronto: University of Toronto Press, 1948.

Pp. xxi, 763; preface; map; phonetic key; 24 plates.

Yale: C55 2291

/This source, vol. I of two volumes, is a "classic" in the field of ethnographic writing, and was compiled by the author, a well-known ethnologist, from extensive notes taken in the field during his two visits to the Bella Coola from March to August 1922, and from September 1923 to February 1924. The source attempts to record as far as possible the sum total of the Bella Coola culture complex and interwoven social life before the complete breakdown of the society had taken place, a definite factor to be considered in any data collected after 1924. After a short section on the location of the Bella Coola and their natural environment, the author strikes off on rather lengthy discussions of religion, social organization, craft (including much detailed information on the potlatch system), an additional chapter on other aspects and features of the potlatch, Bella Coola mythology as revealed in their origin myths, the life cycle from birth to marriage,

1: Millereth, Thomas F.

Death, relations with the supernatural and various stories illustrating the same, and a final chapter on medicine, magic and taboo, which includes among other things "curses" for anything from baldness to whooping cough. This chapter also includes valuable data on sorcery.

Despite the well-rounded and highly detailed presentation of Bellaroca social organization, religion, etc., as outlined above, the source lacks information on the material culture of the people. Appendices and an index will be found in the second volume of this work, appearing as 2: Millereth in this file. 1: Analyst/

Field Date: 1922-1924

Analyst: John Roberts

Evaluation: Ethnologist-3

Processed in 1961

2: McIlwraith, Thomas F. The Bella Coola Indians, Vol. 2. Toronto: University of Toronto Press, 1948.

Pp. xi, 672; phonetic key; 22 plates; map; 4 appendices; index.

Yale: C55 229 2.

This source, volume 2 of two volumes, is a continuation of the previous source (1: McIlwraith), and deals in great part with the role of the Bella Coola Kusiut society -- its membership (including initiation and disciplining of members), its social role, its origin myths, and its elaborate winter ceremonials. Additional chapters provide information on warfare, games, stories, and the Bella Coola people themselves -- their physical appearance, modal personality, and adaptability to culture change. Four appendices conclude the work, the first of which (A) presents what little data are given in the entire source on material culture, dealing with the taking and processing of olachen, Bellacoola canoes, preparation of cedar bark, and the manufacture of paint; the second (B) with the construction of string figures; the third (C) presents a useful list of native flora and fauna along with their scientific binomials; and finally the fourth (D)

2: McIlwraith, Thomas F.

gives a lengthy Bella Coola-English vocabulary list. An index covering the contents of both volumes 1 and 2 will be found at the end of this source. /

Field date: 1922-1924

Analyst: John Beierle

Evaluation: Ethnologist-5

Processed in 1964-1965

3. Smith, Harlan I. Sympathetic Magic and Witchcraft Among the Bellacoola.
American Anthropologist, n.s., Vol. 27, pp. 116-121. Menasha: American
Anthropological Association, 1925.

Yale: Nk10 Am37 II.27 cop. 2.

[This source discusses briefly the importance of magic and sorcery in Bellacoola society. The data were obtained by the author primarily from two native informants during the years 1920-1923. Information may be found in this source on: (1) magical practices used to make a child grow up to be a good dancer, industrious, a swift berry picker or a strong man; (2) curing lung troubles by magical means; and (3) magical control of natural elements (river erosion, rain). Various types of sorcery are also discussed. It is interesting to note in this source that both in their magical practices as listed above and in sorcery, the Bellacoola make abundant use of animals and plants as integral parts of the various rituals of magic.]

Field date: 1920-1923

Analyst: John Beier

Evaluation: Ethnologist-5

Processed in 1968-1969

- 4: Smith, Harlan I. Entomology Among the Bellacoola and Carrier Indians. American Anthropologist, n. s., Vol. 27, pp. 436-440. Menasha: American Anthropological Association, 1925.

Yale: Nk10 Am37 II.27 cop. 2.

/This very brief source presents a comparative study of Bellacoola and Carrier beliefs concerning a number of insects commonly found in the environment. The information contained in this paper was obtained by the author from native informants during the years 1920-1923. /

Field date: 1920-1923
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1964

- 5: Smith, Harlan I. *Materia Medica of the Bella Coola and Neighbouring Tribes of British Columbia*. National Museum of Canada, Bulletin No. 56, pp. 47-68. Ottawa: F. A. Acland Printer to the King's Most Excellent Majesty, 1929.

Yale: Set 38 56

/This source contains a very complete coverage of the plants, animals and other materials used by the Bella Coola, Carrier (NE7), Gitksan (Tsimshian NE15), Sekani (NE14), and Chilcotin (NE8) for medicinal purposes. --Analyst/

Field date: 1920-1923
Analyst: Millicent Kim

Evaluation: Ethnographer-3
Processed in 1963

- 6: Boas, Franz. Third Report on the Indians of British Columbia. Report of the Sixty-First Meeting of the British Association for the Advancement of Science Held at Cardiff in August 1891, pp. 408-449. London: John Murray, 1892.

11 text figures; 4 folding tables; many other tables; errata.

Yale: A66 B61.

/This source presents a general summary of Bellacoola society as it existed in the latter part of the 19th century. Data presented pertain to: names and locations of settlements, Bellacoola "gentes" and their totems, secret societies and the potlatch, customs regarding birth, puberty, marriage and death, religion and shamanism, warfare and medicine. Information on material culture is generally lacking in this work, but several examples of Bellacoola representative art as exemplified in the dance masks of the secret societies are illustrated in the text. /

Field Date: 1886-ca. 1890

Analyst: John Behrle

Evaluation: Ethnologist-5

Processed in 1964-1965

- 7: Boas, Franz. The Mythology of the Bella Coola Indians. Memoirs of the American Museum of Natural History, Vol. 2 (Publications of the Jeap North Pacific Expedition, Vol. 1, 1898-1900), pp. 25-50, 114-127. New York, 1900.

6 end plates.

Yale: 39 095 2.

/This course presents a record of some of the basic Bellacoola myths, including a brief study of native cosmology. In addition to the above, some incidental information may also be found in this course on spirits and gods, the shaman, beliefs about animals, village names and their locations, and the claw'k' and W'et'et societies. The author concludes the course with a theoretical discussion on the development of the mythology of the Bellacoola.

Pp. 51-113 of this course, which deal with the individual myths of specific villages rather than with the mythology of the Bellacoola as a whole, have not been processed.

111 7: Boas, Franz.

NE6 Bellacoola--2

Six end plates provide excellent illustrations of the various representative masks used in Bellacoola ceremonials. /

Field Date: 1886-ca. 1890

Analyst: John Beierle

Evaluation: Ethnologist-5

Processed in 1964-1965

- 8: Boas, Franz. The Social Organization and the Secret Societies of the Kwakiutl Indians, Based on Personal Observations and on Notes Made by Mr. George Hunt. Report of the U. S. National Museum under the Direction of the Smithsonian Institution, for the Year Ending June 30, 1895, pp. 311-738. Washington, D. C.: Government Printing Office, 1897.

51 plates; 215 text figures; musical texts.

Yale: A52 67 1894/95.

/Only pp. 646-651 of this source, which relate to the Bella Coola, have been processed. It presents some limited information on Bilqula (Bella Coola) secret societies and the potlatch, but is practically a word for word reproduction of the author's earlier work on this phase of Bella Coola ethnography, for which see 6: Boas, pp. 412-417. One basic difference between these two sources, however, is the fact that in his earlier work (i. e., 6: Boas), the author uses the terms "gens" and "gentes", while in the present paper he substitutes in their place the words "clan" and "clans." /

Field Date: 1886-ca. 1890

Analyst: John Bejtle

Evaluation: Ethnologist-5

Processed in 1964-1965